

CALL IT THE CHURCH

NEW RELIGIOUS SECT RECENTLY ORGANIZED IN PITTSBURG.

Wealthy Woman of That City a Chief Organizer and Founder—No Denominational Creeds or Rules Save Those of the Apostle.

A new church has been organized in Pittsburg. It is the second of its kind in the Christian world. It has neither denominational creed nor laws.

Its followers call it "The Church." It is founded on the simple rules which govern the apostolic church. "One Lord, one faith and one baptism." A lady of large wealth and wide religious learning is the organizer of the new church.

"The Church" was established in Western Springs, Ill., two years ago. The simplicity of its faith, the Bible basis, the absence of all dogmas and doctrines, the lack of creed or formula, appealed to the interest of Miss Mary Moorhead of Pittsburg. She went to Western Springs, Ill., where the first congregation is located, to investigate. She remained several months inquiring into the principles which governed the action of the church.

None was found save the simple Bible doctrine as quoted, "One Lord, one faith and one baptism," the baptism by immersion. This principle coincided with the convictions of Miss Moorhead, who is known locally as the hand of the Bethany work in Pittsburg, and she announced her intention of becoming a member.

This intention was quickly made known to the officials of the Third Presbyterian church of Pittsburg, in which the general assembly has just met and of which Miss Moorhead has been a staunch member from childhood.

The church policy could not permit her the grant of a letter to the new organization, and Miss Moorhead did not urge it.

Her name was taken from the church books at her request, and she returned to Western Springs. There she received the rites of baptism by immersion, and the hand of fellowship into the new body.

Several associates, who believed as she did, assembled themselves, and soon the new church was instituted. Organization was effected, and Rev. Ferguson, formerly of Western Springs, was called as the head of the local church.

Services are now being conducted on Sunday mornings, at 11 o'clock, in the chapel of Bethany Home. Communion, the breaking of bread and tasting of wine, is an order of worship each Sunday. The membership numbers at present 40. Members receive the hand of fellowship on the statement of their simple belief. If they have never been baptized by immersion, the rite must also be observed.

Miss Moorhead, when interviewed, said: "The new church must not be confused with the work of Bethany. It stands distinct. The workers are Bible students of Bethany and are of varied denominational beliefs. The faith of the new church will not be forced on any."

"I am convinced that the new church organized is the only true Bible church. The hand of man has nothing to do with it. It is the same as the church at Corinth, the church at Ephesus and those other churches to which the apostles wrote. The Bible does not say that these churches were Methodist, Baptist, Presbyterian or the like. Denominationalism and creed have crept in through man. Why, then, Presbyterians used to immerse about 400 years ago. But their assembly decided by a small majority to accept sprinkling instead. The hand of man rules all religions of the present."

"I believe that the end of things is at hand, and that if Christians would be ready or to have an anchor that will stand the final test they had better get back to the simplicity of the gospel. To build on the Bible, first and last and every time, has always been my desire."

"Our organization is simply known as 'The Church.' We will build no grand edifices and indulge in no complicated services. But we will carry out the precepts of the Bible after the simple manner of the apostles, and like them we hope to add to our numbers daily."

The anniversary of Bethany Home was held two weeks ago, at which time interest was greatly awakened in the new organization. Reports also were submitted from all departments of work. Miss Moorhead, it may be stated, is the first philanthropist to open free baths for men in Pittsburg.—Pittsburg Dispatch.

AMBRYN'S CRATER.

SPECTACLE WITNESSED BY A BRITISH CREW IN THE PACIFIC.

A writer who was on board the British gunboat Dart gives the following account of the up-surge on Ambryn island, in the New Hebrides group:

"We were lying off Dip point on the morning of the 10th of October when it broke out. We steamed along the southeast coast, and could then see a dense mass of smoke arising from the mountain, and could hear a heavy rumbling sound like distant thunder. In an hour we were abreast where the stream of rushing lava was making its way through the forest of trees. As it came on, filling up valleys on its course toward the sea, the rush and roar became louder. Every now and then, amid the dense smoke caused by the lava setting fire to everything, would arise a volume of steam as it rushed into the stream of water. The lava stream must have traveled several miles before reaching the sea, which it did by 7 a. m., completely sweeping the cliff away for about 30 yards wide. It rushed into the sea with a tremendous roaring and hissing noise and sent up an immense volume of steam until it reached a height of between 5,000 and 6,000 feet. It was a grand sight indeed, and as the lava rushed into the sea explosion followed explosion in quick succession, sending huge stones and pieces of rock into the air, shooting out in all directions, just like hundreds of rockets sent up on one."

"We lay within a quarter of a mile of the spot until the hot water began to bubble up against our ship's side, when we moved to a safer distance. The natives could be seen running along the beach terror-stricken, men, women and children hurrying for their lives, many of the women with infants strapped at their backs. Eighty odd of those we took on board and carried farther down the coast, where we landed them, supplying them with necessities. During the day the smoke and dust became so thick that the sun was completely obscured, and the land, which was but a short distance off, was scarcely visible. That day we steamed round Dip point and made for the other side of the island, but getting a heavy head sea we returned to our anchorage. Early the next morning we succeeded in steaming right round the island, but could not see where the eruption had taken place, but passed hundreds of dead fish floating on the surface of the water."

"There was a continual fall of volcanic dust and other debris going on, completely covering everything. On the evening of this day we proceeded for Port Sandwich and experienced several shocks during the passage. We were all glad indeed to get out of the dust cloud, for it was almost suffocating, and the ship below and about a thick covering of it. During the night we experienced shock after shock in quick succession, some of them very violent, causing quite a sick sensation among some of the crew. On the 13th we

for Ambryn and passed the spot where the lava had poured into the sea. The flow had ceased, but steam was still rising from the mass of lava cooling in the sea. Where a few days previous a considerable depth of water lay now stood an immense space of solid lava and rising about six feet above the surface of the sea. The coast line has also fallen into the sea in several places, more especially at Dip point, where the coast line is now about 40 yards farther back than it was prior to the eruption. All this I am afraid will have to be recovered."

"On the 20th a party of officers and men landed at Dip point for a march inland. They did not succeed in seeing the place of eruption, but they came across streams of lava cooling, and it was evident that the flow we saw from the ship was but a branch stream from the main body of lava. We were glad to get away, for the ship and every man on board were smothered in fine white sand. Another attempt was made a few days later to reach the crater, and fields of cooling lava were crossed. In places were cracks several inches wide, and in looking into them red-hot lava could be seen below the surface. Several steam pipes were seen, formed of lava and standing about 6 feet high. The trees, with lava set thickly around them, were still standing with lava hanging from their branches like so many dead leaves. The following day another expedition to the crater was out. They passed through several villages en route and were supplied with several guides. The journey was a very trying one, walking over beds of lava not yet quite cold, over hills of ashes and cinders, passing through valleys after valley, over ridges, a distance of 16 miles, until at last they came in view of the long sought crater and succeeded in reaching its mouth, so as to enable them to look down it."

"The mouth of the crater, which is almost round and about three miles in circumference, is torn away in one part, where it is supposed the lava poured forth. The fire and smoke came from one side of the crater only, and this explains how they were able to get so close to look into it. Occasionally the smoke and fire would burst forth from other sides, and explosions would follow, like the cracking of rifles, throwing out stones all around. It was evident the sides were continually falling in, so widening its mouth and causing the explosions. At the bottom, a depth of several hundred feet, could be seen the lava in its liquid state. The crater is 2,600 feet above the level of the sea. The barometer, at starting, was 30.00; at the crater's mouth it was 26.69. The descent from the mountain was made under even worse difficulties than the ascent, and the party groped their way down 15 single file in the dark, night coming on before they had gone far.—Samoa Herald.

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DO YOU BELONG HERE

SOCIETY OF MAYFLOWER DESCENDANTS FORMED IN NEW YORK.

The Society of Mayflower Descendants was started on Dec. 22, 1894. Although the organization of the society has been completed only a few weeks, the membership is rapidly increasing. The society has already received letters from more than 95 states seeking information respecting the society and asking how to become members of it. Even from Paris has come a request from a prominent American residing there, asking to be permitted to join the society among its earliest members.

The interest manifested in this new organization is so widespread we feel that our members will be glad to know in detail something of its objects and requirements. The objects of the society are to preserve the memory of the pilgrims, their record, their history and all facts relating to them, their ancestors and their posterity. The society decided not to elect the governor and other officers provided for by the constitution until its first annual meeting, which will occur on the 22nd of November next, the anniversary date of the signing of the original "compact."

At present the society is governed by a partial board of assistants, consisting of seven members, who have elected their own temporary chairman, secretary and treasurer.

As to the requirements for membership, the constitution says: "Every lineal descendant, over 18 years of age, of any passenger of the voyage of the Mayflower, which terminated at Plymouth, Mass., December, 1620, including all signers of 'The Compact,' shall be eligible to membership. They must be proposed, seconded and elected. They shall pay the initiation fee and dues and comply with the conditions in the constitution and the bylaws."

This is therefore the first of the new patriotic societies to invite both sexes to membership in the same organization. The bylaws provide that all nominations for membership shall be made in writing to the secretary by a member of the society and shall be seconded by some other member, both of whom shall vote for the candidate.

All nominations shall be favorably reported by the membership committee before application blanks shall be issued. The candidate shall then be permitted to file a copy showing descent from a Mayflower pilgrim and may file additional papers for each ancestor, all of which shall be sworn to and shall include references and authorities given in detail. All application papers shall be examined by the historian, and, after the pedigree is approved, it shall be referred to the board of assistants, who shall vote upon the same by secret ballot. Three negative votes shall reject any candidate, and no candidate shall be declared elected unless he shall receive a majority of the votes of the whole board of assistants. Every election shall be void, unless it shall be followed within 60 days after receipt of notice by payment of the entrance fee and dues for the current year. The entrance fee is \$10, and the annual dues, \$2.

Under the terms of the constitution the general society has the power to establish state societies, when, in its discretion, there are sufficient members of the general society residing in any state to warrant such separate state organization.

A society has been organized in the Mayflower pilgrims coming to these shores on the first voyage of that vessel in 1620 is necessarily commemorative of the earliest dates in our history.

This society starts with the intention of investigating most carefully the character, standing and pedigree of all applicants for membership.

The fulfillment of these requirements will procure for it a most desirable membership, and we extend to it our heartiest wishes for success.

The society held its first formal meeting at New York city on Wednesday, the 22nd of May, this being the first semi-annual meeting.

A large proportion of the members elected were present. After a short business meeting the members and their guests spent a very pleasant social time together. We give herewith a list of names of those who came to this country in the Mayflower in 1620, as it may assist some of our readers to determine if they are eligible to become members of this society.

John Carter, 8 in family: William Bradford, 2; Edward Winslow, 2; William Brewster, 2; Isaac Allerton, 2; Captain Miles Standish, 2; John Alden, Samuel Fuller, 2; Christopher Martin, 4; William Mullins, 5; William White, 2; Richard Warren, John Brewster, Stephen Hopkins, 2; Edward Tilly, 2; John Tilly, 2; Francis Cook, 2; Thomas Rogers, 2; Thomas Tinker, 2; John Ridgeway, 2; Edward Fuller, 2; John Turner, 2; Francis Eaton, 2; James Brewster, 2; John Crockett, 2; John Billington, 2; Moses Fletcher, John Goodman, Degory Priest, Thomas Williams, Gilbert Winslow.

Samuel Margeson, Peter Brown, Richard Britteridge, George Soule, Richard Clark, Richard Gardner, John Albertson, Thomas English, Edward Foley, Edward Leeseater.

Should our readers desire to obtain preliminary application blanks or any further information respecting the society they can do so by applying to Mr. Edward L. Norton, secretary of the board of assistants, 228 West Seventy-fifth street, New York city.

Preacher as Marshal in a Tough Town.

Greenway, a small town six miles north of Rector, Ark., is in a state of intense excitement over the whiskey question. The town marshal did not arrest and bring the "blind tiger" into court, as the anti-whiskey people thought he should, so the council elected a new marshal in the person of the Rev. Mr. Stevens, a Methodist minister and an ex-cowboy. Yesterday morning he tackled the first drunken man he met, Bill Adams, and arrested him, when Adams drew a revolver and emptied five shots at the preacher, wounding him in the arm, neck and side. Others joined Adams, but Preacher Stevens was plucky and emptied his pistol and a shotgun, hurting no one seriously, but capturing three men and routing and driving out the drunken element. Adams escaped to the woods.—Chicago Tribune.

Hard. She was a spinster from the country, come to town to see the sights, and as she watched the hundreds of the opposite sex hurrying along the streets she stood lost in wonderment. "Well, well," she said at length, drawing a deep breath and gazing wistfully around, "to think there should be all these men in the world, and yet I can't get one of them for a husband."—Tit-Bits.

Didn't Like the Text. A gossip in the Washington Post says that down in the black belt of Georgia a Presbyterian minister received a visit from a colored pastor who wanted counsel and advice. "Well, sir, it's just this way," said he. "I've done preached myself plumb out. I've worked on election, sanctification, predestination, hell inside and out, till I couldn't say another word to save my life."

His white brother suggested that he should preach a sermon, by way of change, with "Thou shalt not steal" for a text. "Well, boss, dat certainly is a good text, but I'm monious 'fraid it will produce a coolness in de congregation."

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